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JUNE, 1896.

# THE ANCHOR

V C ENG PTG C

PUBLISHED AT  
HOPE COLLEGE.  
HOLLAND, MICHIGAN.

IF YOU ARE A STUDENT

Trade with  
**HARDIE**

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IF YOU ARE NOT

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Hardie is also an expert watch re-  
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**HOLLAND, MICH.**

CALL AT



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**Restaurant.**



Open until midnight.

# THE ANCHOR.

"Spera in Deo."—Ps. XLII. 5.

VOLUME IX.

JUNE, 1896.

NUMBER 9.

## Mother.

A. T. GODFREY, "A" CLASS, PREP.

While lying on my pillow,—  
'Twas just the other night,—  
I had a glorious vision  
Which filled me with delight.

There was darkness all around me,  
And everything was quiet,  
When looking up above me,  
I beheld a glorious sight.

An angel was descending  
From the heavenly realms above,  
And winding her way toward me  
Through the air, like a little dove.

Nearer she came, and nearer,  
And I strained my eyes to see  
What might be her mission  
In coming down to me.

Her face was filled with gladness,  
As she hovered o'er my bed;  
'Twas the face of my dear mother,  
Whom I had mourned as dead.

Oh, how can my heart be lonely  
As it dwells in the light of love;  
For I hear her voice now calling,  
Calling me to the land above.

## A Day in May.

A. VERSCHURE, "A" CLASS, PREP.

All the world's abloom to-day,  
And Winter's chill has gone away.  
Here's a little rose, which lifts  
Its tiny head to take God's gifts.  
The leaf imprisoned could not stay,  
And so comes out to welcome May.

Cowslips in the warm winds sway  
Near the river and near the bay:  
They are yellow, with light o'errun  
From the gentle-hearted sun.  
Here's the honey-suckle gay,  
Beaming forth on this May day.

Watch the flowers, birds, and bees,  
And the rivers, lakes, and seas;  
Look around you; and, I pray,  
Is there anything half so gay?  
Is there aught that can compare  
With a May day bright and fair?

She put her arms around me,  
Her eyes with love aglow,  
And pressed me to her bosom,  
As she used to long ago.

Soon I had knelt beside her—  
'Twas she who taught me so  
When we were in the old home  
Some twenty years ago.

She raised her voice to heaven,  
To our Father's throne on high,  
And prayed for Him to guide me;  
Then ascended to the sky.

Suddenly I woke from slumber,  
And knew 'twas all a dream:  
But joyous did it leave me—  
So real it all did seem.

Thank God for praying mother!  
For that home so dear e'en now,  
Would I could enter its portals,  
At its hearth-stone once more bow.

Light-winged birds in the bright-blue sky  
Are flying ever and ever so high,  
Drowned in mists of the beautiful blue,  
Yet their songs high heaven fall through,  
Here's the breath of violets gay,  
Ah! 'tis the very breath of May.

Everything is abloom to-day.  
Here's the wavelet broken away,  
From its long sleep, into mist  
Which so gently the flowers has kissed.  
Here's the river in its play,  
Murmuring softly on its way.



### The College a Safeguard.

PROF. J. H. KLEINHEKSEL, '78.

THAT was a prophetic saying. "The *anchor* of my *hope* for this people in the future," is higher education. That sentiment gave us institutions of higher education at Holland: It gave Hope College its name, and planted the symbolic *anchor* in its official seal. The boys whose enterprise started the college paper, showed good judgment in their selection of a name for it. No other name would have been appropriate. Nor would the college pin we wear be in keeping, were it unadorned with an anchor as its chief device.

The anchor is the symbol of safety, immovable firmness, hope, and patience. It is so employed in Holy Writ. Hope College is a Christian institution; and, if true to its history and chosen symbol, must be a source of security to the community and wherever its influence shall be felt.

This duty is equally incumbent upon the small college in general. The small college is usually a denominational, and, therefore, Christian college. And I avow as my conviction that the *anchor of hope* for the future of our country is the Christian college. Education rules the world, and only education, which is also moral and Christian, can rule the world right.

At the great colleges—which are great at any rate in numbers—from the necessity of the case, moral restraint and interested supervision are removed from impressionable and inexperienced youth. In many of them, religious interests are neglected, or relegated to the rear and reduced to a minimum. Here is danger and serious

loss without any adequate returns. The risk of moral ruin instead of moral improvement—nothing can make that deficit good.

The small Christian college is a source of security to the student in that it offers him that personal interest, advice, and oversight with reference both to methods of study and habits of life, impossible in large institutions. The vices and follies and frivolities of youth are sure to show themselves, and they must be counteracted. Surely four years of temptation without moral guidance or restraint of any kind—four years of neglect, at such a time of life, to build up the student's Christian character—is a strange procedure. In this respect the Christian college leads all others. Religion is the foundation of that seriousness and earnestness of life—the very opposite of frivolity—which is power. The college student should live in a Christian atmosphere. Religion should not merely be tolerated. She is entitled, without apology, to enter the college precincts. She should be at home, and, of her own divine right, in authority there.

In the next place, if the name Christian is real and not fictitious, the Christian college should be a source of security to its immediate environment. So fine a body of young manhood should be a very wall of protection. Property should be safer, personal safety augmented, life more agreeable. The character of the student should be such as to offer desirable and agreeable fellowship. He should show interest in the community

he resides in. He receives help and harbor only to pay back all and more in present protection and future usefulness.

It is pleasant, therefore, to note steady and visible improvement in under-graduate college life. The Student's Volunteer Movement has struck a responsive chord that has sent a thrill throughout the college world. By their sociological studies, not a few students are led to undertake reformatory work in the slums. Students are developing an unwritten moral code, reducing the government of the college to a minimum. In most cases there exists the kindest of feelings towards the instructor. Students organize to suppress cheating at examinations. The Young Men's Christian Association is at the same time a school and a field for most effective home mission work. Instead of hazing, the new student meets the generous welcome of the hearty Christian hand shake.

Again, the Christian college is the safeguard for the State. Well may the patriot ask with deepest concern, What will be the ultimate product of American civilization? Will it develop an extreme commercialism and concentration of capital, where under cover of land, a few men impoverish the millions? Then an inevitable reaction will come, and it will be revolution and socialism, if not something worse. But America, the political Samson among the nations of the earth, has before this, solved the questions of slavery and equality before the land, it will still, under God, solve the deeper questions of industrial slavery and equality of opportunity. The malady is the cancer of

covetousness; the remedy, the Christianity of the Bible applied by the trained and consecrated brain power which is the product of the Christian college. It is still true that "eternal vigilance is the price of liberty"; it is still true that there is an "irrepressible conflict," if we would achieve anything as great as true Christian civilization.

Education is the poor man's opportunity. It is the great leveller of cost. Thank God, education is one thing that is not hereditary. The brightest page in our country's history is filled with the achievements of her *sons of toil*. Three-fourths of the students in the small college are the *children of poverty*. Let the millions remember that the Christian college is the poor man's friend.

Finally, the Christian college is the hope of the Church. It trains the chieftains who are to lead the advance of God's Kingdom. To them in an especial sense has come the great commission, "Go ye and preach." When God enlarges the home field, or needs foreign missionaries, where does He go, but to the Christian colleges of our land?

If the above outline of the duties and opportunities of the Christian college is, in the main, correct, a high ideal and the highest efficiency are needed to furnish the requisite wise leadership in fields of labor so diverse and important. The material upon which the college works is not things and matter—but men and minds and souls; and the proper finished product, nothing less, than the highest type of Christian manhood.

Let no one desire, therefore, to degrade the standing, or lessen the re-



quirements either for admission or graduation. Not quantity, but quality; not numbers but efficiency—must be the motto.

Let no one think this mighty work can be done without means and equip-

ments. Nothing less than the best can suffice.

To accomplish this work—one law is needed, one law suffices—the proper law for the Christian college for students and authorities alike—the Decalogue and the Sermon on the Mount.

### Character Sketches.

G. A. WATERMUELDER, '97.

"The lives of great men oft remind us,  
We should make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

The above beautifully suggestive sentiments of Longfellow, are so universally known and quoted that we almost hesitate to employ them; but it is for its grandeur of thought, yet an apothegm so lucid and sterling, that it will not cease to remain a fountain issuing forth pure and lofty ideals.

"The lives of great men" stand as monuments of human possibilities, and the best biographical sketches are but merely pretended portrayals of the grand realities embodied in a human life,—a compendium of eclectic material. The gold mine is inexhaustible, and the bright, pure substance, although given in its kaleidoscopic variety, is never entirely unfolded and utilized; but yet men with introspective minds have given glimpses into characters so that with greater propriety than in any other class of literature, we can join in with the poet,

"Words are things, and a small drop of ink,  
Falling like dew upon a thought, produces  
That which makes thousands, perhaps millions, think."

Of all literature extant, written for the inspiration and building of character, character sketches stand pre-eminent, and hence are given a place among the best of books. "Books are the best of things, well used," says

Emerson; "abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire." A true character sketch will inspire. Again it is said, "Knowledge is useful in proportion as it tends to give people right ideas." A true character sketch will give right ideas. Also, "Right thinking, leads to right action." A true character sketch teaches us the optimistic as well as the pessimistic side of life, the spiritual as well as the material, the successes as well as the failures, the inspirations as well as the dejections. It gives the "noble, sublime, God-like actions," and the sad defects that taint the otherwise beautiful personage. Must not this lead to right thinking, and, consequently, to right action?

But we go beyond these narrow limitations. Dr. Porter says, "It is natural to man to make himself the measure of the universe, . . . . to be the analogon of the greater universe which is beyond." What, man a microcosm of the great universe? Yes. And the biography of a man measuring the time from motherly caresses to his destined goal, is a perfect circle of human events, formed by a thousand, yea ten thousand golden links, completing a little world which has a

realm of its own,—unbounded. A small circle, indeed, inscribed in an infinite circle, yet a world which has the universe for its realm, for by man his psychical inheritance, has subjected matter, and the space he can traverse we cannot measure, for thought can grapple, thought can grasp, and thought can master till it reaches "the topmost round" absorbed in an infinite Creation. A true life sketch is then the history of a little world in itself, full of "philosophy teaching by example."

The study of a character is often an unconscious performance. We often let thought take its wings to soar beyond the ordinary to light upon some great personage, to become enamored by its fascinating individuality, its wonderful power, its unbounded realm of activity. These are the most pleasing hours for a truth-seeking, character-building person. Oh, how I wish I was like that noble man! could perform as many good works as this friend! could arouse the world as that inspired hero! etc., are the inmost desires of many true ambitious characters, and peculiarly characteristic of the plodding student. This is an unconscious longing, an unconscious study of great men. And, truly, how inspiring it becomes! What flashes of anticipating hopes now and then dart through our anxious souls! And, even, what a transformation is often effected by the unconscious inspiration of noble characters! They refresh the soul as an evening shower refreshes the sun-scorched plain.

If the unconscious meditation on the lives of great men is such a pleasure and inspiration, what must be the unbounded pleasure and lofty inspir-

ation derived from the study of such lives? They must be more than refreshing showers. They become living streams, nourishing the insatiable longings of our souls whose hopes rise higher and higher with every impulse but never to such a limit of attainment.

To study the biography of a man is to come in touch with the experiences of a life time; and what a treasure from which we can draw the essential qualities to mold our own lives. Knowledge otherwise derived is indispensable, but experience is the mother of wisdom. Every page of a true biography unfolds a trait of character, and, as we read, our souls become animated with a spirit that makes a world of possibilities our future allotment.

Do we doubt the value of such a true history? Is it not a guiding star to illumine the path of life? Absorb your own little self into the completed life of a giant hero, a giant intellect, a giant world, and you will rise from your conscious nothing, from an unusual, strange but pleasing reverie to clothe naked self with a garb that shall individualize a new life, a new man, a new world.

In this labyrinth of biographical narration we discover a multifarious range of literature; but all those little worlds, even though not adorned with rich moral traits, have a striking individuality, and their peculiar sphere of activity. Study the lives of our scientific prodigies and you will drink deeper into the mysteries of nature. Study our literary lights. In their constellations shine forth the individualities of the divine Milton, the immortal Bunyan, the great Shakespeare, and



the balmy rays from kindred minds. Study the lives of our great statesmen, patriotic heroes and warriors, ancient as well as modern, with Gladstone and Bismarck as models, and what is your gain? And shall we mention our missionary characters, a Livingstone, a Martyn, a Patton? Whose heart is not touched with the divine surrender, "Here Lord a. I, send me"? Shall we mention a Luther, a Calvin, a Knox, a Wesley, who with unflinching courage advanced truth, and proclaimed justice? Wonderful characters they were, and wonderful they will remain! And our Bible characters, they surround us with a glory and a majesty that we behold awe-stricken the possibilities, the power, the grandeur of a human soul. Study that man Moses; search the inmost chambers of that obedient hero, Joseph; catch the sweet harmonious

cords of David's harp; hear the heart-searching words of the Preacher of Repentance; absorb your humble self into the life of that grand character for whom God had such a glorious mission, Saul of Tarsus; throw yourself into the arms of that divine personage who "died for sinful men," whose character is spotless, "the mightiest among the mighty, and the holiest among the holy," the Man of Galilee, and ask, Is not the study of a character the most profitable and enjoyable task, the essence of literature, the mystery of cultivating a strong individuality? and you must affirm that the life of every man is a little world in itself, full of the noblest experiences, the richest gems, the choicest blessings, from whose invaluable treasure we can draw our loftiest and noblest inspirations.

#### Importance of the Science of Botany.

HENRY VAN SLOOTEN, '98.

**I**N Spring, when nature is arrayed in her garb of leaves and flowers, the botanist, with vasculum, portfolio, and trowel, leaves for a stroll across meadow and woodland. He has his journey carefully laid out—across meadows, along water courses, valleys, and hillsides; through marsh and woodland, visiting all possible varieties of soils. Occasionally stopping to break off a small twig or to pull up an innocent herb, he passes on till, in yonder shrubbery, he stops and proceeds to dig up a rich find, stores it carefully in his vasculum and passes on. After a while we see him carefully placing some plant, which, on account of its tenderness, cannot bear

exposure, in his portfolio. Making his way into every thicket and bog, and curiously turning over every little leaf or plant that may be strange to him, he finds many a small plant, such as none but a botanist would ever notice. On his arrival home, he immediately puts his specimens into the press. After careful drying, the plants are ready for mounting, which task is very pleasant after the diligent labor often necessary to obtain a fair specimen.

Such is one of the phases of the work of the botanist, and, though to the uninterested looker-on, the science may appear of little or no consequence, yet its advancement and its

growth are powerful arguments to show the high estimation in which it has been held in ages past. The science that treats of plants dates back to the days of Solomon, for that wise monarch "spoke of trees from the cedar of Lebanon to the hyssop on the wall." Connected with the study of medicine, the science grew very slowly until restored in Europe, after the Dark Ages. After this, a few attempts at methodical classification, and we come to the name of Linnaeus, who, as it were, changed the chaos of botanical knowledge of his day into a cosmos. The first Botanic Garden was established about the middle of the sixteenth century, and at the end of the eighteenth, there were as many as one thousand six hundred in Europe alone. Five hundred years before the Christian era, the Greeks studied botany only in its relation to medicine, while now the science divides itself into as many as a half dozen different departments, viz., Structural, Morphological, Physiological, Systematic, Geographical, Palaeontological. In all these different departments, from time to time, great men, like Bentham, Jussien, Humboldt, Hooker, Darwin, Tournefort, etc., have distinguished themselves and have transmitted their names to posterity by tacking them on to the name of some particular plant.

The department of Geographical Botany has been much advanced of late by scientific expeditions to different parts of the globe, and the question of the mode of formation of continental and insular floras, has given rise to important speculations by such eminent travelers as Darwin and

Hooker. Palaeontological Botany also has lately made rapid advance, the use of the microscope adding much in determining fossil plants. The nature of the climate at different periods, of the earth's formation, has been determined from the character of the flora.

The variety of nature in the vegetable kingdom is infinite. Nowhere do we find two leaves exactly alike. Species differ from one another only very slightly. To observe these slight differences, and to distinguish closely related species from each other, develops acuteness and discrimination. In the analysis of plants—so manifold and so slight are the shades of difference—one is called upon to use his most deliberate judgment. One will become discriminate and terse in his terminology, which is very essential in the study of Botany. The verbal accuracy and remarkable terseness of Linnaeus reduced the crude matter stored up in the folios of his predecessors, into a form accessible to all men. By requiring all species to be capable of a vigorous definition, never exceeding twelve words, he purified Botany from the endless varieties of the gardeners and herbalists.

Agriculture is one of the oldest of human pursuits. For thousands of years, the poor tillers of the soil have plodded along in a routine way, and, in the meantime, the very origin of most plants under cultivation have been forgotten by them. The agriculturist should therefore bring education to bear upon the operations of his husbandry. Botany has special claims upon his attention. He should have an intimate acquaintance with the plants of agriculture, their history



and relationships. Toward this end botany is one of the chief studies in all the agricultural colleges of our land.

Another advantage from this science is, that it leaves its student in possession of a herbarium to which he can turn for information at any time. In a well equipped herbarium, he can have all the plants from ocean shores, river banks, dense forests, open prairies, alpine heights, from all the climates and soils, securely stowed away on the shelf. The herbarium thus becomes a reference library as indispensable for the naturalist as is a library of books for the lawyer, statesman, or clergyman.

#### Girolamo Savonarola.

JOHN B. STEKETEE, '98.

TO the student of history the fifteenth century period is a most interesting one. The forces that tended towards the advancement of civilization received tremendous impulses during that period. The institutions known as Feudalism and Chivalry, which had already begun to decline, sank into utter decay in this age; the Renaissance had already made considerable headway, and scholars everywhere were enthusiastic over that movement. The same year that saw the fall of Constantinople witnessed the end of the Hundred Years' War. The closing years of the century find maritime commerce making great strides, the most important of which was the discovery of America.

While all the above mentioned facts make the period one of interest, there are other facts which make it one of disgrace. Just as Roman society and

When the book-worm has become weary of poring over his books, what arecreation is it for him to stroll among the flowers, when all nature overflows with beauty! Of this diversion, Chaucer, "that genial day in an English Spring," speaks thus:

..... "When that the moneth of May  
Is comen and that I hear the foules synge  
And the floures gynnen for to sprynge,  
Farewell my boke and my devocioun."

And of this same love of nature, Bryant speaks thus:

"To him who in the love of nature holds  
Communion with her visible forms, she speaks  
A various language. For his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty; and she glides  
Into his darker musings, with a mild  
And gentle sympathy, that steals away  
Their sharpness ere he is aware."

political life were sapped by the luxuries and extravagance coming from Greece, so now Italy was made corrupt by foreign influences. Vice and immorality came in with the revival of learning, and weakened the morals of the Italian people as well as of other nations. Crime and wickedness were seen not only among the common people, but also among the officials in high office and even among the clergy. Monks conducted themselves in a manner directly antagonistic to that advocated by the originators of their orders. The church was in a demoralized condition, and was disgraced by a worship which had become idolatrous.

Such was the condition of affairs throughout Europe, when Girolamo Savonarola appeared in Florence as a reformer and a preacher. The condition of affairs in Florence was the

same as elsewhere in Europe. The city was an independent Republic, and Democratic in form. A family by name Medici, had become exceedingly popular through their benefactions, and they had then obtained the upper hand in political circles. Under the veil of the Republic they ruled as cruel tyrants. They reached the height of their power and glory in the life-time of Savonarola. It was against them that he hurled his fiercest denunciations, and it was they whom he accused of depriving the citizens of their liberties.

Although educated for the medical profession, he had become "unable to reduce the wickedness of the blinded people of Italy and to see virtue despised and vice honored." Therefore he withdrew to a monastery where he remained several years, studying diligently, for he was a great scholar. At the end of that time he went to Florence to begin his career as a preacher. He entered Florence with joyful expectations and high hopes. But he found very few willing to listen to his earnest appeals for right and his exhortations to forsake wrong. The harshness and the sternness of his manner were not suitable to the refined and cultivated Florentians, and he left that city disheartened and retreated to the mountain district near by. There his fame was spread abroad and soon his popularity reached even to Florence herself, and he was recalled to that city. As he entered the pulpit for the first time, on August 1, 1489, he said he would preach eight years; which fact became true. For eight years he preached and advocated reform; now from the convent pulpit, now from the cathedral platform, as

the increase of the multitude necessitated a change of buildings. During these eight years he succeeded in overthrowing the power of the Medici and in restoring, more or less, the former liberties of the Florentians. But in the hour of his triumph he was forsaken by the people—the people whom he had so often swayed—and he was overthrown by the Pope and his allies. He was thrown into prison, where he languished for a long while. After enduring terrible tortures and suffering awful persecution, he was executed and his body burned. He was persecuted, not for any attack he had made or provoked against the Church, but for having protested and preached against sin.

Like many other great men, whose lives have built up the cause of Christianity throughout the world, his end was that of a martyr. The light of his life went out only to shine anew and with increased vigor at a later date. It is sad to see a person, such as he was, end his days under such circumstances.

After we read the sketch of his life and works, we naturally inquire, what were the effects and influences of the reforms he strove to introduce but failed to accomplish. For Savonarola was not a successful reformer. It is true, he won the people by his sermons, but that was only for a short time, for towards the end of his life, when the party of the Medici again secured the control of public affairs, the people flocked to their standard again and left the prior of St. Mark to his fate.

His efforts at reform did not result in such a victory as did those of the Saxon monk, Martin Luther. The



efforts of Savonarola were rather a protest against wrong than a victory over wrong. And they were not successful because of his inability to understand or comprehend the condition of European society. On the contrary, no man in all Europe had a deeper sense of the degeneracy of the times. He saw clearly the evils of his day, and, in harmony with his nature, demanded that these wrongs be righted. Nor were his efforts at reform unsuccessful because of a lack of earnestness on his part. He had most important truths to impart to them, and in his passion and determination to accomplish this, he threw himself body and soul into his work. By his terrible and sublime eloquence he carried all before him: no one was able to resist the force of his oratory.

But his reforms were not successful because he directed his energies towards improving the morals of the community rather than striving to better the principles, the doctrines, from which the morals sprang. He would not abolish the system of monasticism but he would improve the lives of the monks; he strove to prevent a worldly spirit taking possession of the Pope; he did not strive against the Pope as Luther did later. The lack of originality in the character of Savonarola compelled him to remain in the well-beaten track, and, therefore, he did not deviate from it, as Luther did.

Instead of appealing to their reason, Savonarola appealed to their emotions, using his wonderful gifts of oratory. He enforced upon them the facts and truths with which they were already familiar. He was enabled to do this while present with them; but when he was gone, and the earnestness and in-

tense passion to which the hearers were accustomed was absent, the people soon returned to their old ways. And because he was not the fearless and independent thinker that Luther was, and because he was bound by the narrow ideas of his age, he could not act otherwise than he did. Luther, on the other hand, was enabled to go beyond the limits of superstition, and by his bold and fearless assertions, was able to accomplish more. Savonarola sought to purify the morals of the people; Luther endeavored to purify the sources from which the morals emanated.

There are many lessons we may draw from the life, labors, and death of this mediaeval reformer. He always thought of the people; in all his efforts at reform, he took into consideration the effect the proposed change would exert on the people. He threw his all into the work he had undertaken, and he did not allow his zeal or interest to flag when he was threatened by ban or excommunication. His whole life was marked by the self-same earnestness; that stern look of deepest hate for wrong was ever upon his face. Would that there were more men in our age of infidelity and skepticism, who were as fearless and bold to expose evil in whatever place it might be found! Our age needs men who shall devote their lives to the cause of rooting out corruption and wickedness. More honor and glory will gather around the history of our country if we take a determined step against vice and wrong than would accumulate were we to become the most prosperous nation on the face of the earth. We may attain to that high distinction if we educate our citizens in the way of truth and right; but, if on the other hand, vice and corruption continue, our nation shall also fall, as did Greece and Rome.

## THE ANCHOR.

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### Notes and Comments.

A recent issue of the *Stentor* contains an admirable article advocating the introduction of the study of the Bible from a purely literary point of view. The first argument advanced is its literary worth because of its being translated in an age peculiarly fitted for the production of the greatest literature, the age of Shakespeare, when English thought was intensely vigorous and the language had reached its greatest height as a means of expression. Next, attention is called to the style which is everywhere marked by a certain "natural nobleness," but especially so in Job and Isaiah. Then something must be done to counteract the deteriorating effects of the modern newspaper upon our methods of thought. Instead of spending his spare moments with Virgil, Homer, or the Bible, as the cultured man of a hundred years ago would do, the modern man spends his leisure time with the newspapers or magazines, which very often have little or nothing noble

in them to elevate the mind. The result is, that in our methods of thought we are a nation of Philistines, as Matthew Arnold says, devoid of aesthetic sense and beauty. Now it is argued that in our thinking we lack just what a literary study of the Bible will infuse—a "noble naturalness." "Shakespeare and Homer are always natural, but seldom 'nobly natural.'" This is a very brief synopsis of the argument, which we give, because to men connected with Christian colleges the above thoughts are well worthy of thoughtful consideration. In this college, we rejoice to state, the Bible is studied from a religious point of view, but what about the idea expressed above, since it also was argued that the ethical study of Scriptures, unaided, could not attain the desired result.

\* \* \*

That old educational ideas are constantly being discarded and supplanted by systems more in conformity with modern views, becomes obvious when we observe the number of radical changes that have been inaugurated in leading universities during the past few years. The latest innovation in accordance with this revolutionizing tendency is the action taken by Columbia college in making the study of Greek entirely optional. That this exquisitely artistic language, the study of which has always been considered as specially conducive to a keen refined intellectual development, should be made elective is a most radical change. In one of our exchanges we found a tabulated statement, showing the courses pursued by this year's graduates of Yale as compared with the courses pursued



by the graduates ten years ago. The statement reveals the insignificant fact that, while Political Science, History, and European Languages had gained in per cent., Mathematics decreased one half. It shows that branches formerly considered as all-essential are displaced by others equally important and more adapted to the demands of the present day. It is well for us to take cognizance of these facts that we may direct our training in consonance with modern tendencies.

\* \* \*

A specimen copy of a publication entitled the *Expression* has come to our table, devoting its contents mostly to the culture of the human voice as the title well indicates. It is published by the Boston School of Expression, and contains, for its size, most excellent material in that sphere of work. The first article is a life sketch of the founder of the school—Lewis Baxter Monroe. In reading the sketch one cannot repulse the persevering and persistent efforts of this man which characterizes his whole life, in his useful as well as in his more active career. Professor Monroe's life and success is an illustration of what a man can become if there is but a self-sacrificing purpose. Vocal expression is something that can be acquired if there is any effort put forth. The high attainments reached by persons who were not naturally gifted with rich, melodious voices, nor with strong, healthy physics, ought to stimulate our efforts in this direction. The right mode of expression is seldom a natural gift but must be acquired, and the reason why oratory is so much neglected is because

students think they *can speak when they can't*, while others are too indifferent or *too lazy* to exert themselves for the accomplishment of this most beautiful and important faculty. We should have more Monroes at Hope; more Websters in our literary societies and in our pulpits.

\* \* \*

On Friday, May 22, many of our student readers went to hear Supt. H. R. Pattengill speak on the subject, "Nancy Hanks and the Nineteenth Century." It is not for us to comment upon the merits of the lecture, yet we certainly speak the truth when we say that all went home feeling well repaid and having enjoyed a hearty laugh. But this occasion and remarks by different parties has brought to our notice the need of a lecture course in our college. That the students can enjoy and appreciate good thought and good advice presented by prominent and competent men need not be doubted. Even the short but to-the-point remarks presented by visitors in chapel during the session of Council, or at such other times as they happen to visit us, are the subjects of discussion and remarks for weeks afterward. And we recall hearing such remarks as, 'That man knows what he is talking about,' and 'That man knows how to hold his audience,' after the lecture of the Hon. Geo. Wendling. That the students ought to have the opportunity of listening to such men, is a fact. Of book learning we have enough, so much so that before the close of school we are tired of it. Can we not have some of the learning from the speaker, and which, at the same time, will serve to break the monotony of

our work and will give us new desire to make something of ourselves? We do not say how this can be, but we wish to express the desire that, possibly, our Young Men's Christian

Association may provide and arrange such a lecture course for next year.

\* \* \*

A correction.—On page 143, lines 34 and 42, *land* should read *law*.

### De Alumnis.

EDITED BY J. VAN ESS, '98

The number of those alumni of Hope who have won laurels for themselves and for their Alma Mater has again been increased by two. This time honors were conferred upon two of Hope's sons by the Theological Seminary at Princeton, New Jersey, an institution that, from its very foundation, has been a stalwart defender of the sacred Scriptures and the orthodox faith, and a strong exponent of true Presbyterianism.

In addition to the advantages offered by this institution in its excellent course of study under a corps of able instructors of widely recognized ability, there are fellowships and prizes, which are attainable for the more ambitious student who presents the best thesis on an assigned subject for any one of these prizes. Besides a number of minor prizes open to competition for the Middle and Senior classes, two fellowships have been established. One is the George S. Green Fellowship, yielding \$600 in quarterly payments, to be offered to that member of the graduating class who stands highest in a special examination on a specified portion of Hebrew, and who shall, in addition, prepare the best thesis on a specified subject in connection with the Old Testament. The other is the New Testament Fellowship, yielding \$600 also, to be awarded

to that member of the graduating class who shall stand highest in a special examination upon a specified portion of the New Testament, and shall prepare the best thesis on a specified subject in connection with the New Testament. The holders of these Fellowships will be expected to spend at least one year in the study of the designated subject, under direction of the faculty, in Princeton or some approved foreign university.

The former, the Hebrew Fellowship, was, at the last Commencement, on May 5, awarded to John L. De Jong, a graduate of Hope College in the class of '93, who succeeded in preparing the best thesis on the subject, "*The Significance of Ezekiel XL to XLVIII*," and whose examination was confined to the same chapters.

The latter, the New Testament Fellowship, was at the same Commencement, awarded to James Sterenberg, also of the class of '93, who prepared the best thesis on the subject, "*The Doctrine of Holy Scripture taught in the New Testament*," and passed the best examination in the exegesis of Romans II to IV.

Here, then, is another visible demonstration of the fact that Hope's graduates are working their way to the front in the different spheres of study and of labor in which they are engaged.



Well may the class of '93 be proud of their former classmates. Well may our Alma Mater look with an eye of joy and pride upon those who, in winning laurels for themselves, have at the same time been instrumental in increasing the reputation and widening the influence of Hope College.

## PERSONAL.

The Rev. Peter Ihrman, '82, and family, of Marion, N. Y., are visiting Mrs. Ihrman's parents at Fillmore, Mich.

The Rev. W. Bruins, '90, of Coopersville, Mich., visited his friends and relatives of this town during a few days of May.

The Rev. C. M. Steffens, '92, pastor of the Second Reformed church at Rochester, N. Y., preached his first anniversary sermon Sunday, May 17.

Mr. Henry Huizinga, '93, was formally ordained as Missionary of our Church. Mr. Huizinga will probably go to India during the month of July.

Messrs. John L. De Jong and James Sterenberg, '93; W. J. Van Kersen, '94; H. Bruins and J. Van der Erve, '95, students at the Princeton Theological Seminary, and F. Van Anrooy, '95, of Graafschap, Mich., favored us with their presence at our Chapel exercises during the past month.

## Among the Societies.

EDITED BY J. DE JONGH, '97.

## Y. M. C. A.

The first meeting of this month was led by Mr. Wm. Miedema of our Seminary. The topic for the evening was that wonderful address of Paul to the Athenians.

The Rev. Dr. Van Antwerp of the Episcopal church of this city, led the meeting the following week. So important a subject as was presented, ought ever to remain with us and spur us on to a nobler and higher life, for we certainly need "Manliness."

Hope's sons are always true to their Alma Mater, and how could it be otherwise? After seven years of separation, we had the privilege of listening to the Rev. Mr. Kruidenier, who addressed us upon the subject "Missionary Work in Egypt," especially the Department of Education.

The last meeting of the month was led by the Rev. Dr. Dosker. Subject

"Love to the Unseen Christ." Let us remember the earnest warning given to us. Dr. Dosker expects to give an address some time next Fall on the topic "Catechetics." We heartily endorse the sentiments expressed by the Dr. in regard to the necessity of such instruction.

## FRATERNAL.

Notwithstanding the beautiful Spring evenings, the *fraters* continue faithful in their Society work. On May 15 the society held a Republican National Convention. The Convention nominated L. P. Morton for President. On May 29 the monthly literary meeting was enjoyed, the life and works of S. T. Coleridge being the subject of the evening. The collecting of archives is still progressing. During the past month a large number of the alumni have been addressed for papers, etc. To these we

## ULFILAS CLUB.

As was stated in our previous issue, Prof. Doesburg promised an address on "The Character, Value, and Influence of the Dutch Literature of the Nineteenth Century." We have since had the pleasure of listening to this earnest and instructive address by the Professor.

Things material do change. The Club will soon change its abode again, this time, we hope, to be permanent. One of the rooms of the Oggel House is receiving a thorough cleaning. We have been painters and paper hangers, and carpenters, and can truly be proud of our work. May the walls of this room resound with eloquence in honor of old Ulfilas.

## G. M. S.

The G. M. S. has closed a successful year's work. Most of the young ladies of Hope, who were able, have taken a great interest in the work. A "bust" will be given in honor of the young ladies who have so faithfully responded to their duties.

## COSMOPOLITAN.

would say, that, even if they have no contribution to make, we, nevertheless, expect a definite reply from each one.

The end of the term naturally brings with it a short period of repose in regard to our Society work. The benefit, however, that we have derived from our various meetings with reference to the intellect as well as our moral training, we hope to carry with us. The many strong attractions in Nature did not cause us to be untrue to the familiar saying, "Whatever is worth doing at all, is worth doing well."

We were highly gratified to see many of the students visit us at our various meetings, not only showing thereby an interest in our work but at the same time favoring us with some appropriate remarks. We assure all visitors of a hearty welcome as well as of an intellectual treat whenever they attend.

## College Jottings.

EDITED BY L. VAN DEN BURG, '97, AND H. SLUYTER, '99.

A new pump.

Wm. Miedema has a wheel!

Jacob De Jong has not returned this term.

Ed. Kelder has signed to play ball with the Grandville team.

The campus never presented a more pleasing appearance.

Rev. J. Lamar, of the Bethany church, Grand Rapids, took supper with the boys at the club, Tuesday, May 26.

"Special meeting of Meliphone" is a daily placard on the Bulletin Board.

Local editor Sluyter and Mr. Theilken are the latest initiated Van Vleck-ites.

Pres. Kollen left June 1st for New York where he will attend the General Synod.

An extra consignment of tin pails has been received in Holland. The demand has been greater than the supply. The Freshmen are botanizing.



J. Van der Meulen visited relations and friends in Grand Rapids the 30th and 31st of May.

The latent oratorical power in the Freshman class is now cropping out during Dutch rhetoricals.

On account of ill health, P. C. De Jong, '99, was compelled to suspend his studies for the present.

The "A" class photos and invitation cards are out. The cards are certainly the more handsome.

We learn from good authority that Ed. Dimment, '96, has been appointed side-walk inspector in Chicago.

Fedde, by standard time it was actually 11:30 o'clock! We know not what time is kept on West Tenth St.

Governor Rich, on account of previous engagement, cannot attend the graduating exercises of the "A" class.

During the forced absence of Mr. Kuizenga, Heyboer has assumed the duty ordinarily involving upon K—.

The statement that the old tennis court will be ready before the bachelor Professors are married is based on conjecture.

A giant beach-tree, which adorned the campus for many years, is no more. The remains have been claimed by Schipper.

Arthur Dangremont has involuntarily advocated true economy for the past few weeks. A baneful boil is at the bottom of it.

We are pleased to call attention to the high character of the advertisements in the ANCHOR. They are well worth your attention.

The two hundred trees planted on Arbor Day are developing nicely. Worms, we regret to say, are destroying Ferwerda's century plant

Judging from appearances, the "Bust" this year will eclipse all preceding ones. Special meetings are held daily in order to complete arrangements.

May 29, the long looked for game of checkers came off between De Bey and Van den Burg. Game was called on account of darkness with De Bey in the lead. A give-away game all through.

We doubt whether at present a busier man can be found than Prof. Nykerk. The Meliphone and "A" class especially require his supervision. A good instructor coupled with good talent assures the success of the exercises.

*Scene 1st*—M. Koster and Henry Yonker in the ring.

*Scene 2nd*—Koster on his back (great applause.)

*Scene 3rd*—Koster on his back (prolonged applause.)

*Scene 4th*—Koster on his back (deafening applause.)

*Scene 5th*—Satisfaction all around. "Goet speerit" prevailed.

No leaves appearing on the upper end of his tree, Ben Eefting, thinking that possibly he might have put the wrong end into the ground, dug it out and planted it the other way. The next morning a large fish (sucker) head had appeared. Encouraged by this growth he mulched it freely. However, the birds have since plucked off the rootlets to build nests with.

May 1, M. Hyink experienced a narrow escape from drowning. In the water, Mart is but an amateur. He swam some distance from the shore, but on his return his strength failed him, and before he could reach shallow water—down he went. Several

boys standing on the bank thought he was playing off. When he reached the surface he cried for help, but the boys simply laughed. He descended, and when he came to the surface again, he managed to utter another feeble cry. J. De Jong, who was swimming near, now fully realized the situation. A few powerful strokes brought him beside the drowning man, and, after a difficult struggle, Martin was landed. Prompt action and presence of mind alone saved his life.

Send in your order for extra copies of the Commencement ANCHOR.

The phenomenal playing of Banninga in the game of ball with the city was due rather to the quality than the quantity of spectators. How much there is in a smile!

A short time ago five of our self-commanding boys played a little joke on one of the new students. Gaining entrance to his room, they presented themselves as a committee (deputed by the authorities) whose duty it was to learn the moral and social standing of the new-comer. Immediately the self-controlled spokesman proceeded to question somewhat as follows: What time do you retire? How much do you smoke? Do you use cigarettes? With what lassie do you keep steady company? Whom do you expect to take to the "Bust?" The dumfounded, innocent lad answered them one and all very satisfactorily, while the secretary of the committee sat at the table busily recording the answers. After having examined his clothes, counted his books, and other

articles, too numerous to mention, the committee bade him good night. The next day the fellow learned it was but a sell. In his madness he declared he would have vengeance by complaining to the President.

#### TWO NARROW ESCAPES.

On Monday, June 8th, Mr. Leonard Heyboer had the misfortune to take an overdose of medicine, due to a slip of the tongue (which is characteristic of him). He immediately ran to the doctor, who said he was too late. This frightened him badly, but another dose of medicine saved his life. "A narrow escape," the doctor said.

On Tuesday this same young man was again near the gates of death. In an attempt to pass with his cycle between two heavily laden farmer's wagons near the Grand Haven bridge, he was thrown violently in front of one of the teams. The horse, however, was considerate of his youthful looks and kindly stepped over his body. After a hasty inspection, he learned that neither the wheels of his safety nor his person was injured and he wended his way further on along the country road in quest of his Meliphone girl.

Never before have the students cherished base ball more than this Spring. One and all take deep interest in it as the daily number on the grounds forcibly proves. Such enthusiastic practice must necessarily develop a strong team. Match games take place every Friday, either between classes, or the "regular" with an outside team. The 22d of

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May, the "B's" played the "C's" and "D's." After eleven innings the game was given to the last named team. A second game was played on the 29th resulting in a tie, score 14 to 14. On the 23d, the college team played the city. Banning's throwing was the chief feature, fanning twelve men. During the first five innings the city team was shut out. The finished game showed a score of 18 to 8 with the college team as victor. On the 29th, the college team crossed bats with the city Starlights. Wagemaker's batting and outfielding was worthy of applause. Watermulder's batting was exceedingly heavy, three-baggers

followed one after another. It was a hard fought game up to the last inning when the Starlights became wild and made frequent errors. It proved another victory for the college, score 16 to 7. The college team is doing better work this season than ever before. Every game played this Spring has been a victory.

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#### College World.

John D. Rockefeller has agreed to give Vassar College \$100,000 towards the erection of a new dormitory, or a recreation hall.

The smallest and also the largest university in the world is in Africa. The former has five students and fifteen instructors. The other in Cairo, Egypt, has ten thousand students.

During the current month Kenyon and Buchtel colleges elected presidents. In both cases men under thirty were chosen. It seems as if the old prejudice against a man because he is young, is passing.

The 25th anniversary of the presidency of James B. Angell will be celebrated at the University, June 24th, at 10 o'clock in University Hall. Greetings by Regents and the Senate; at 2 P. M. in the gymnasium a dinner by the Senate and Alumni; at 8 o'clock in the gymnasium a reception by the president and the senate to the invited guests and alumni.

#### Exchanges.

There are two hundred college papers published in America.

"That remains to be seen," said the boy when he spilt the ink on the tablecloth.

Teacher, to history pupil—"What is the greatest financial institution in the world?"

Pupil—"The national debt."

The *Ursinus College Bulletin* printed a neat memorial number during the month of April. The number was in memory of Prof. Samuel V. Ruby.

A new exchange, *The Little Chap*, has come to us during the past month. In form it is small but tasty, and in quality it is deserving of comment.

Visitor—"Tommy, I want to ask you a few questions in grammar."

Tommy—"Yes sir."

Visitor—"If I give you the sentence, 'The pupil loves his teacher,' what is that?"

Tommy—"Sarcasm."

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As was stated in the May number of the ANCHOR, arrangements have been made with an engraving company to group the nine photographic views of the college campus and buildings, and to print the same on heavy calendar paper. The ANCHOR has received a copy of the same from Mr. F. Ferwerda. Mr. Ferwerda has had four interior and five exterior views taken, and has grouped these views about the likeness of Dr. A. C. Van Raalte. The whole is very neatly printed in two colors of ink, the views are printed in blue ink and the scrollwork in chocolate color. The card measures 22 by 26 inches, and makes a very neat picture to hang in your study or office. Mr. Ferwerda is prepared to deliver it to any address for one dollar (\$1.00) per copy. Address him at Holland, Mich.

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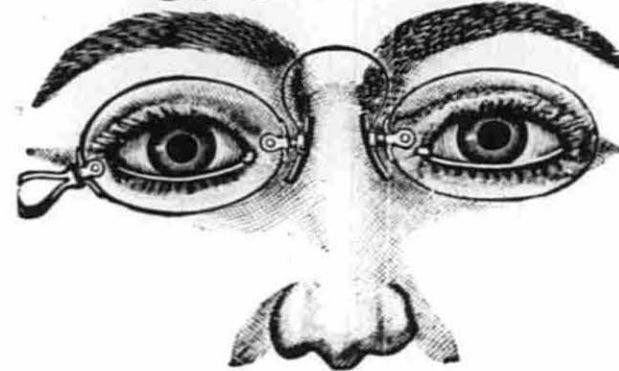
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